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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1810

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." DOCTRINE AND COVENANTS 93: 28.

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DO TRUTHS CONFLICT?*

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THE CIVILISED PEOPLES of the world are passing through a peculiar situation at the present period.

We are in the backwash of that great flood-tide of religious fervour which three-quarters of a century ago impelled people to almost superhuman efforts in behalf of the spiritual salvation of their fellows. Religious orders of all kinds grew by leaps and bounds, and spiritual thought was almost universal in Christian countries.

Again we are in the backwash of the great World War, which is and will continue to be the greatest readjuster of social conditions in the modern world. In that mad, reckless determination to win at all hazards, which characterised the nations of Europe in the herculean struggle so recently past, war debts were piled mountain-high, and nations entered lightly into money obligations of stupendous dimensions. It is this great incubus of debt which is crushing the life out of Europe at the present moment. In that mad pandemonium of blood and strife it looked as if God had forgotten the world. All our fine Christian theories went for the time being by the board, and all the animal passions of men came to the fore. It takes a new generation to get entirely away from the demoralising effect of a war.

In their anguish of soul at the loss of sons at the front and their desire to get some token back from the land of the departed, people have turned to spiritism and other vague chimerical things. There is so little evidence of Deity, and so much of a spirit

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diametrically opposed to providence in the prosecution of a great war that people lose faith in the old conceptions. They can not imagine an all-powerful God looking on indifferently at such carnage and destruction. Being yet as we are, so close up to the spectacle of a world in arms; having yet with us the halt, the lame, and the blind to be cared for by public or private expense, and the fresh green graves of the millions who perished in the strife, is it any wonder that the present unsettled condition of religious belief should obtain?

UNPRECEDENTED FACTORS

On whichever side of the great problem of fundamentalism or modernism we find ourselves, we must admit that since the publication of Charles Darwin's book on the Origin of Species in the year 1859 there has developed a laxity of the conception of Christian duty over what there was before. People do not go to church as they used to. They do not manifest that religious fervour they used to have. The God of the universe is not the imminent thing in their conception that He used to be.

To add to our complexity, a lot of new unprecedented factors have come into our social life. The automobile, which has added such comfort and speed to our methods of travel, has brought also the temptation to shirk our religious duties, and seek the pleasure so easily available by its use. People are going far beyond the proper bounds in the purchase of this luxury. When a young couple get married instead of buying a home and renting an automobile they are renting a home and buying an automobile. So much money is going out from one section to build up another that there is developing great disproportion of distribution.

The motion picture show is another factor which is having its definite bearing on our social life. Properly limited and controlled it can be made a source of great education and pleasure. But when allowed to run at loose ends, it can become most vicious in its effects on the morals of the people.

Some of the producers are people of high moral conception, and are trying to elevate the people at the same time that they are entertaining them; but some of the producing syndicates care no more for the morals of young people than they do for the flies on the wall. They are in the business to make money, and think only of luring people by whatever sensations they can invent, regardless of the moral consequences.

It seems to me that in the city or the state or the nation there should be such a censorship of these things that nobody would dare to trifle with the moral impulses of young people nor their God-given birthright. We are giving too much attention to the worship of pleasure and not enough to the worship of God. We are thinking of material things and forgetting spiritual things. It is no wonder that the churches are split wide asunder on the

great issues of fundamentalism and modernism. I fear that we are at the beginning rather than at the end of that controversy.

WHERE THE CONFLICT EXISTS

But why should there be any conflict between true religion and true science? In the very nature of things, there is not one set of truths which we label religion and another we label science, and the two in conflict with one another. The conflict is in the human mind and not in the eternal nature of things. The churches have too much theology and not enough religion, and the scientific teachers have too much speculation and not enough proved facts. I am modernist in the sense that I accept all the real advances which have been made in our conception of the universe and its processes, but I am not modern enough to rule God out of it. It takes more credulity to imagine that this world created itself than to accept the vague conceptions of the medieval fanatic.

I look into the face of a blushing rose and see a form which the artist can imitate but which he can not create. I see a blending and distribution of colours which is always true to the artist's rules. Nature never makes any mistakes in her colour scheme. I see an occult knowledge of chemistry which can pick out of the dull earth those pigments, and combine them into the most delicate tints. I see also another manifestation of occult chemistry in the pleasant aroma which scents the breeze and attracts the insect to become the love messenger of the flower. I see the reward provided in advance for this messenger in the delicate nectar he comes to feast upon. I say to myself: The rose did not make itself. There is an intelligent force back of it, call it God or call it what you choose. And when I turn to every other phase of Nature I see the same unmistakable manifestation of intelligent direction.

In the abysmal depths of space man has discovered millions of suns revolving. The imagination staggers at the existence of these far-flung blazing orbs. There is no doubt in my mind that each of the far-distant suns has its retinue of planets like ours, with life, sentient, conscious life, teeming and throbbing upon its surface. And could we imagine such a scheme without intelligent direction? Herschel said: "The atheistic astronomer is mad."

Pope in his philosophical poem says:

All Nature is but art unknown to thee,
All chance direction which thou canst not see,
All discord harmony not understood,
All partial evil universal good.

A PROPHETIC GLIMPSE

I fear we have taken this apparent paradox between fundamentalism and modernism altogether too seriously. Those stories of

the Old Testament which seem to be altogether impossible are as simple as a b c, when one analyses the social and intellectual conditions under which they were produced. They are simply a crystallisation of the prevailing method of thought of that time.

And yet the writer of Genesis, whoever he was, seemed to have a prophetic glimpse of all that modern science seems to postulate.

The Bible says the earth was without form and void, and darkness was on the face of the deep.

Laplace's nebular hypothesis says practically the same thing.

And God said: Let the waters under the firmament be gathered together, and let the dry land appear.

And God said: Let the earth bring forth grass, the herb and the fruit tree, each yielding seed after its kind.

And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth.

And God said: Let the earth bring forth the living creature after his kind, cattle after their kind, etc.

And finally God created man. Now if we note the order of these things they fall into the exact sequence postulated by the theory of evolution. Plant life would have to come first, because animals must feed upon plants.

OF THE DUST OF THE EARTH

Geology teaches that life was in the ocean millions of years before it swarmed out on to the land, and that it was on the land millions of years longer before it stood upright and walked. The book of Genesis says that God made man out of the dust of the earth in His own image. Now we know that it is absolutely true that we are made of the dust of the earth to which we shall return. But the book of Genesis does not say exactly how God did it. It seems to me that men have been over zealous in insisting that the creation of man was the work of a moment, like making mud pies. The idea that man is the crowning glory of ages of development enhances rather than diminishes our application of the majesty and intelligence of the Creator.

We expect too much when we demand that Moses should have written the book of Genesis in the language of modern science. Nobody in that day would have had the least idea of what he was writing about.

But what about the story of Jonah, and the one about Joshua commanding the sun to stand still?

I can understand perfectly how these stories originated, by a study of the psychology of the time, and the legends that have come down to us about contemporary peoples. No doubt the historic background of each of them was correct, but the

psychology of the time wove itself into the record. But, says the objector, Jesus whom we regard as the incarnation of God accepted these things literally.

Jesus used the things that came handy to make concrete to an elementary people His incomparable doctrine. Possibly none of the parables He used were actual facts, but they made concrete a moral lesson which could not otherwise have been understood. And what wonder that Jesus should use the Scripture to the same end? It was to the patriotic Jew the very finality of argument. To say of anything, "It is written", was the end of all controversy with him.

NOT AS OTHER MEN

And now I must part company with the so-called modernist when he attempts to deny the divinity of the Saviour. As a child I read and re-read that simple record into my life, and no amount of modern speculation has been able to shake it.

The modern analyst attempts to pass judgment upon Him by the standards that apply to other people. But He was not as other men. He was an anomaly in the world. When we contemplate the doctrines He taught, and the message of His life, we are justified in the thought that Nature made some great exception in His behalf to the biological rules that apply to other people. We are altogether too dogmatic in our assertion of the infallibility of biological laws. Workers in biology have been able to modify very materially the old belief that each living thing must of necessity have two parents.

As to the supermundane genesis of Jesus, I shall not dispute it, in view of the fact that He was so different from all other men.

Neither shall I dispute the miracles that He did, though I think if we had the actual facts about them they might not correspond exactly with the narratives we have at our disposal. In the very simplicity of the Gospels is an indication of their sincerity and essential truth.

The account of the conversion of St. Paul, and the narrative of his subsequent life have been the most convincing things to me in the whole Christian story.

With him it could not possibly have been a hallucination. He was journeying to Damascus with warrants for the arrest of the Christians, and was fighting with zeal to destroy this body which he thought was perverting the religion of his people.

NOT BY IMPULSE

But when the Lord appeared to him in a vision, the whole tenor of his life was changed. Every act of his subsequent career was a verification of the story. In the face of kings and rulers of nations he bore testimony, and faced every danger of that fierce, uncivilised age without fear or hesitation.

This thing is more abundantly attested by authentic records than almost any narrative we get from profane history.

I believe implicitly that it is true. Nothing in the contention of the ultramodernist can possibly shake my faith in it.

After all, the main issue involved in the contention between fundamentalist and modernist revolves around the method of our genesis. The theory of evolution has nothing to do with the testimony of St. Paul.

Suppose that it does turn out that we can prove beyond a doubt that man belongs in the evolutionary process, would that deny the validity of the incomparable message of Jesus of Nazareth, and of those who bore record that they had seen the risen Redeemer?

Three hundred years ago there was a fight more fierce than this over the question of the rotundity of the earth. Men who held this theory were cast out as atheists, and many of them were burned at the stake. It was emphatically asserted by the great bulk of Christian peoples that the doctrine of rotundity of the earth was a devil's doctrine, and that it was a wicked perversion of the Holy Scriptures. Only a few brave souls dared to assert themselves in defense of the sublime truth that the earth revolves around the sun, and produces day and night by simply turning on its axis. We teach this beautiful generalisation to our children in the grades now, and instead of being atheism it is a manifestation of the mighty works of God. And that same Scripture which seemed to have such positive proof in it that the earth is flat is never once thought of. We have explained the heliocentric theory to the ends of space. We have seen that the law of gravitation is an immanent part of the universe and that God works by law, and not by capricious impulse. The glory and majesty of God has not been curtailed by these discoveries, but vindicated and magnified a thousand times.

Now what if we discover that this thing we call life, this transcendent thing to which all the universe pays tribute, is subject to a great universal law, which is not of to-day or to-morrow, or of this or that million years, but an immanent part of the great creative scheme from eternity to eternity, should that diminish our respect for Deity? Would that not be more God-like than the conception of a capricious will which creates and destroys as a mere pastime?

ETERNAL PROGRESSION

The greatest principle which "Mormonism" has given to the world is the principle of eternal progression. We do not believe that we shall play harps around the throne of grace, but that we shall be doing things in the hereafter much as we are doing them here, and all the time progressing toward the perfection and power of Deity. To be a participator in the great scheme of life

and not a mere commodity is where our glory comes in. If this intellect of ours is made subservient to the will of God, and brought under subjection to His righteous laws, we can become active and constructive workers in the great scheme of creation, and grow ever toward that perfection of knowledge which will make us as God.

But we need to be humble seekers for the truth. The difficulty of the hour is that men on both sides of this controversy are fanatics. You can not prescribe religious belief, or the lack of it by law. Ever the human mind will delve and reach its own conclusion. Truth is mighty and will prevail. In all human experience repression of thought has accomplished only its own defeat. The jealousy of creeds has interdicted all religious instruction in the schools and we are thrown back on the home base for that necessary part of our education.

Teach your children to read the Scriptures, and to keep their minds open always for the truth, for it is the truth and only the truth that shall make us free.

THE VOYAGE

WHICH EVER WAY the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best

My little craft sails not alone:
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favouring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

CAROLINE ATHERTON MASON

THURSDAY, OCTOBER 29, 1925

EDITORIAL

ISRAEL AMONG THE NATIONS

WHERE ARE THE LOST TRIBES? Of course the question is paradoxical, for if their whereabouts be known they are not lost. The subject, however, is one of controversy; and a new declaration that at last the tribes have been found is no uncommon announcement.

Who are they? Let it be remembered that after the death of King Solomon a great revolt occurred; and while the tribe of Judah with part of that of Benjamin remained loyal to Rehoboam, who was Solomon's son and successor, the others, commonly called the Ten Tribes, established another government under Jeroboam. These divisions are known respectively as the Kingdom of Judah and the Kingdom of Israel. About two and a half centuries later the Kingdom of Israel passed into eclipse through the Assyrian captivity, and may be said to have disappeared from secular history. So the Ten Tribes are spoken of as the Lost Tribes. From Assyria they journeyed northward; this is about all that is definitely known as to their course of migration.

Among the most recent claims as to the location of these tribes is the one so strongly and aggressively maintained by the British-Israel-World Federation. This organisation held a great Congress in London from October 12th to 17th inclusive. The present writer was privileged to attend several of the meetings. A wide range of topics was covered by the addresses delivered and papers read, all embraced under the general subject "The Greatest Discovery of the Age."

This "Discovery", as affirmed at the Congress, is that the British people are the Lost Tribes of Israel. Proponents of this theory apply the prophecies of Scripture relating to Israel, as distinct from Judah, to the Anglo-Saxon race, and claim an unbroken lineage from KING DAVID of old to H.R.H., Edward Albert Christian George Andrew Patrick DAVID, the present Prince of Wales.

On the basis of prophetic promise to Israel, confident belief was proclaimed at the London Congress that the perpetuity of the Royal House of Britain is assured, and that the benevolent monarchy, under which the Nation has become the power it is in the world, shall endure until the Lord Jesus Christ comes in glory as King of Earth.

That the blood of Israel flows richly in Anglo-Saxon veins is demonstrably true; but that this, the blood of the covenant people, is not also abundantly present among other nations would be an untenable claim.

"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" spake the Lord through Amos, the prophet; and, further, by the mouth of Zechariah: "I will sow them among the people: and they shall remember me in far countries."

In addition to this general dispersion—among all nations—a body of Israelites, sufficiently representative to be identified as the Ten or Lost Tribes, was led away by Divine direction; and these have remained hidden from the knowledge of men. In the course of His personal ministry among the Nephites, the Resurrected Lord thus affirmed:

But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

A promise of glorious import has been given in the current dispensation:

And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

As general as was the dispersion shall the gathering be; and this part of the Divine plan, a distinguishing characteristic of these the last days is to include (1) the mustering of Israel in the land of Zion, which is on the Western Continent; (2) the return of the people of Judah to the land of Jerusalem; (3) the bringing forth of the Lost Tribes from the land of the North.—J. E. T.

THE NORWICH DEDICATION

TO THE MEMBERS of the Church residing in the Norwich Conference, Sunday, October 18th, was of especial significance. On that day a long cherished hope—the dedication of a chapel in the city of Norwich—was realised. In attendance at the services were Mission President James E. Talmage, of the Council of the Twelve, Sister May Booth Talmage, President of the Relief Societies of the European Missions, Elders Junius S. Romney and Z. Vernon Derrick of the Liverpool Office, Elder Leland N. Wight of the Birmingham Conference, Elder George O. Gee of the London Conference, President Ralph C. Jones and all the Traveling Elders of the Norwich Conference.

The chapel is located in a good residential section of the city. The building itself is conveniently arranged and well adapted for use as a place of worship for the Latter-day Saints. Through the combined efforts of the Elders labouring in the Conference and the resident members, the chapel and grounds have been put in excellent condition, both interior and exterior having been renovated. The chapel now stands as a monument to the work of the Latter-day Saints and as a suitable place for worship.

In the dedicatory service, which was held in the afternoon, President Ralph C. Jones welcomed all those present and expressed his gratitude for the great occasion. Elder Ben E. Summers gave a brief history of the chapel and commented on the effort put forth to acquire and prepare it for use.

President Talmage in the dedicatory sermon spoke on "The Significance of Consecration." He showed by scriptural illustrations that in the past God has set apart for His service certain material things, places, times and persons and designated them as holy. The Children of Israel were thus separated as a holy people and were distinguished from all other nations in that they worshipped the true and living God, observed the sanctity of the Sabbath, and paid to the Lord one tenth of their increase as tithes. The Ark of the Covenant, Mount Sinai, and the Temple of Solomon were designated as holy and so were considered to be different from other things. Anything thus set apart is sacred to the Lord, and it is therefore fitting that a place of worship should be dedicated for religious worship and be considered holy.

In the dedicatory prayer President Talmage invoked the Divine blessing upon the house, its contents and surroundings, as a place dedicated to the worship of God, and supplicated its acceptance and preservation for this sacred purpose.—JUNIOUS S. ROMNEY.

NINETY-SIXTH SEMI-ANNUAL CONFERENCE

THE NINETY-SIXTH SEMI-ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-day Saints began in the Tabernacle, Salt Lake City, Utah, Sunday, October 4th, with President Heber J. Grant presiding. The great auditorium was crowded to capacity with members of the Church from all parts of the United States, from Canada, from Mexico, and from the Missions in all parts of the world. A new record in attendance was set; and in order to accommodate the great number of people overflow meetings were held in the Assembly Hall and Barratt Hall. All of the General Authorities of the Church were present with the exception of Elder Reed Smoot of the Council of the Twelve, who was in Washington, D.C., and Elder James E. Talmage who is presiding over the European Missions.

PRESIDENT GRANT, in his opening address, said that Zion, from

its center to the most distant bounds of the mission fields, is being greatly blessed in both a spiritual and a temporal way. The very large attendance at the Conference evidenced the fact that after receiving these temporal blessings the people were not forgetting to thank the Lord for His bounty.

He paid a fervent tribute to the life work, ability and faithfulness of the late President Charles W. Penrose, whose death had occurred since the last general conference. President Penrose had the capacity and ability to make plain the principles of the Gospel as perfectly as any speaker to whom he had listened, said President Grant, who spoke also of the editorials, articles, essays and poems written by his late counselor.

He told of the tribute paid the Latter-day Saints by the late William Jennings Bryan after he had attended a service in the Tabernacle when he said: "'Mormonism' is a beautiful belief and such principles would solve the world's problems."

The President recalled the recent Jubilee celebration held by the Mutual Improvement Association on the occasion of the fiftieth anniversary of its founding. The parade was an honour to the organisation and a credit to the Church, he declared.

Reviewing his recent travels in the various parts of Utah and Idaho the President pointed out the growth of the Church, and of the communities founded by the Latter-day Saints, during the last few decades.

In his spiritual advice he read at length from the Eighteenth Section of the Doctrine and Covenants, wherein is set forth the value of a human soul in the sight of God, and also from Section Seventy-six.

As a result of the knowledge we have we should be the most honest, most virtuous, most charitable, the kindest and the best people on earth, he declared.

Following his address, President Grant spoke briefly on a call that will be made during the coming year for one thousand experienced men capable and willing to perform missionary work for a period of six months. This will enable members of the Church who are unable to leave home for an extended period of time to assist in spreading the Gospel.

PRESIDENT CHARLES W. NIBLEY, the second speaker, urged the people of the Church to be careful in investing their money. He gave these terse admonitions: Turn away from men who propose to make you rich over night; it can not be done. If you owe a debt pay it. If you have a mortgage do not buy a new automobile. In time of abundance remember the debt you owe to the Lord. All the words of wisdom on the question of temporal affairs can be condensed into five words—Spend less than you get. Remember this, live up to it, and be happy.

PRESIDENT RUDGER CLAWSON, of the Council of the Twelve,

also spoke of the temporal side of Church affairs. The Prophet Joseph Smith, he said, despite the fact that he was chosen to give the great principles of faith to the world, found temporal problems to cope with. He was a man with the spiritual element predominating. President Brigham Young, extremely practical, was likewise a man of destiny chosen for a particular work. Knowing the spiritual side he was also the practical genius that led the pioneering and building up of the Rocky Mountain country. He expressed the conviction that if leaders of the Church confined themselves entirely to spiritual affairs, as some have advocated, the purposes of God could not be fulfilled.

(TO BE CONTINUED)

THE SCRIPTURES AND THE GOSPEL

PRESIDENT RUDGER CLAWSON

OF THE COUNCIL OF THE TWELVE

(Concluded from page 679)

AS A GIFT

WELL, we know how the baptism of water is performed. How is the baptism of the Holy Ghost performed? In other words, how is the birth of the spirit effected? It is done by the laying on of hands by one having authority, who says, as Jesus said to His disciples, "Receive ye the Holy Ghost." When the Holy Ghost comes as a gift upon a person and fills his entire being, you may well say that he has been baptised of the Spirit of God, submerged in it, and that constitutes a complete baptism.

The Baptists believe in baptism by immersion, but they have neglected the baptism of the Holy Ghost. Some of the churches teach that pouring is the mode for baptism; others that sprinkling is the mode. There is no warrant for such teachings in the Scriptures anywhere. There is good warrant for baptism by immersion. Jesus went down to the River Jordan, to be baptised. There would be no need of pouring in that instance and no need of sprinkling. It appears that the Saviour went right down into the river and was baptised by John, and He came up out of the river. That is a beautiful and powerful confirmation of baptism by immersion. "And John also was baptising in Aenon near to Salim, because there was much water there."

Then again the churches may say to me: "What warrant have you, what evidence have you for this other baptism, or the other part of what you call the true baptism, the baptism of the Holy Ghost?" They could very truthfully say: "We do not have it in our churches; what warrant have you for it?" Well, we have the warrant of the Scriptures. It is recorded in great plainness. If somebody should say to me: "Will you quote it?"

I would say, "Yes—I will quote it for you, and I will quote it in the exact language given." I could recite it from memory, but since you are so particular to ask me to quote it, I will give it to you exactly as it appears in the Bible, John, third chapter, first to tenth verses:

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Now mark what the Master said to Nicodemus:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

"Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

That question came from a man who was in doubt. He did not understand the Saviour, and yet he was learned in all the Law of Moses; but he did not know just what was meant. So Jesus had to amplify it. He said:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, Ye must be born again."

OF A DUAL NATURE

So we say to the churches down yonder: "You must be born again, you must be born of the water and of the spirit or you can not enter into the kingdom of God." I am only repeating these words to you. It is the Saviour who said it—not I. So there was a double birth there. It seems to be one thing when we speak of baptism, but yet it is dual in its nature. It is a double thing. It is like a man, with his body and his spirit. You look at a man and you seem to see one thing, but he is dual in nature. There are two things in one. They are divisible, however, but they are two in one. There is the spirit within and the body without. It is a good deal the same with baptism. There are two things in one which constitute a complete baptism, the birth by water and the birth of the spirit, the gift of the Holy Ghost. The churches down there have neglected this great ordinance of the Gospel to their own disadvantage.

Brethren and sisters, I have taken only one principle of the Gospel, the principle of baptism. I might add this one word which will probably strengthen the evidence that I have given. You know the Apostle Paul referred to baptism as a burial. It seems to be in likeness of death and the resurrection. So the

apostle says we are buried in water that we might come forth from the water to a newness of life.

SO WITH BAPTISM

You can see that no man could be buried in the water unless he is immersed in it completely. You see a man goes down into the grave with his sins perhaps more or less attached to him, but he comes up from the grave to a newness of life. We may expect that in the resurrection. So it is with baptism. We go down into baptism under the burden of sin, and we come up out of the water to a newness of life, with the load of sin absolutely removed from us by the blood of Jesus Christ, and in obedience to the commandment of God. That is the doctrine that is advocated by the "Mormon" Church, and we are perfectly willing to stand by it, and in defense of it before any church upon earth and before kings and potentates and powers.

I rejoice with all my heart in this great and mighty cause in which we are engaged. Brethren and sisters, I know that this is the true Church of God. I know—it might be presumptuous in me to say it, some of you might think so, but I know it is the only true Church of God upon the earth. I say that boldly. I must needs say it because it is impossible that there should be two true churches. If this is the true church, then the other churches are not the true church, and if the other churches are the true church, then this is not the true church. You can not have two true churches, because the moment you imagine such a thing then the two immediately become one.

I know, and I testify boldly that Joseph Smith was a true prophet of God, a mighty messenger of heaven who was called to be an instrument in the hands of God to restore the Priesthood of God and the power of God and to build up the Church of God.

INFLUENCE FELT

He laid the foundation of this Church as he was directed by the Lord, about one hundred years ago. Think of that! And it has grown into some proportion, very large in one way, very small in another. Compared with the other great churches down there we are small in number, but when we look within ourselves and do not go far beyond the borders of Zion, then we think we are quite a numerous people, something like five hundred thousand—not many, it is true compared to the numberless inhabitants of the earth. But think of the Gospel we have, think of the power we are wielding, think of our influence in the world. I tell you that the influence of this Church of Jesus Christ of Latter-day Saints is felt to the nethermost parts of the earth. We are sending our missionaries into every corner of the earth to carry the message of salvation and to bear testimony, such as I am

bearing to you this afternoon. So after all, we are a powerful Church if we look at it from the right angle.

I know that Jesus was the Christ, that He is the Captain of our Salvation. I realise, my brethren and sisters, how impossible it would be to obtain salvation except through His atoning blood. Yes, He gave His life, and His blood was shed for the redemption of the world. So we can well worship Him, we can well approach the Father in the name of Jesus Christ, His Beloved Son.

He is the President of our Church, which is called after His name—viz., the Church of Jesus Christ of Latter-day Saints. He presides over His Church behind the veil (or in the spirit world). He presides over His Church upon the earth by and through His servant the prophet who stands at our head.

To me all this is very reasonable, very beautiful and very satisfactory. I believe it is satisfactory to the Latter-day Saints. God bless you, in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD

Union Meeting—Of the Birmingham Conference at Handsworth, Birmingham, on October 3rd.

Transfer—Elder Don J. Thurgood has been transferred from the Leeds to the London Conference.

Arrival and Appointment—Elder George S. Wright of Idaho Falls, Idaho, arrived in Liverpool, Saturday, October 17th, per s.s. *Montrose*, and has been assigned to labour in the Nottingham Conference.

Missionary Meetings—Of the Liverpool Conference on September 26th at Blackburn.

Of the Birmingham Conference at Handsworth, Birmingham, on October 3rd.

Harvest Festivals—With a spirit of thanksgiving, in keeping with the season, Harvest Festivals were held as follows:

In the Handsworth Branch (Birmingham Conference) on October 11th.

In the Wigan Branch (Liverpool Conference) on October 4th.

In the Hucknall Branch (Nottingham Conference) on October 11th.

Baptism—On Saturday, October 3rd, a baptismal service was held in the Liverpool Branch. Four candidates were baptised by Elder Ernest C. Moore and confirmed by President Rulon W. Openshaw and Elders Virgil M. Groo, Howard Cook and George Easter. A talk on "The Mode and Purpose of Baptism" was given

by Brother Easter, and President Openshaw spoke on "The Holy Ghost."

Appointment—Elder Milton England has been appointed President of the Birmingham Conference.

Releases—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes :

Elder John H. Smeath who has laboured in the Birmingham and Free State Conferences.

Elder Joseph M. Skeen who has laboured in the Welsh and London Conferences.

Elder John H. Tanner who has laboured in the Leeds and London Conferences.

Socials—A farewell social was held in the Dublin Branch (Free State Conference) on October 12th in honour of Elder John H. Smeath, who has been honourably released.

A farewell social was held in the Handsworth Branch (Birmingham Conference) on October 6th in honour of Brother Frank Pratt, who is emigrating to America.

A social was held in the Sparkbrook Branch (Birmingham Conference) on October 7th.

Branch Conferences—Of the Hucknall Branch (Nottingham Conference) on October 11th.

Of the Pudsey Branch (Leeds Conference) on October 4th. "Prayer" was the theme of the program in the Sunday School session. The speakers were President Ernest J. Johnson, Sister Mand E. Johnson and Elders John N. Fraser, Ellis A. Hipwell, and Don J. Thurgood.

DEATH

LIDDLE—Sister Elizabeth Liddle of the Liverpool Branch died at the home of her daughter, Mrs. Annie Hampton, in Bootle on September 23rd. Sister Liddle has for many years been a faithful and active member of the Church.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN